

# The Philanthropist.

PUBLISHED BY THE EXECUTIVE COMMITTEE OF THE OHIO STATE ANTI-SLAVERY SOCIETY.

GAMALIEL BAILEY, Jr., Editor.

We are verily guilty concerning our brother . . . . . therefore is this distress come upon us.

SAMUEL A. ALLEY, Printer.

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CINCINNATI, TUESDAY, MARCH 13, 1838.

WHOLE NO. 109.

## THE PHILANTHROPIST,

PUBLISHED WEEKLY BY THE ANTI-SLAVERY SOCIETY,  
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CINCINNATI, OHIO.

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### POETRY.

From the Cincinnati Daily Gazette.

"My country! 'tis of thee,  
"Sweet land of liberty—  
"Of thee I sing!"

I would I were a bard of might,  
With swift, bright thoughts, and soul of flame,  
With rapid verse, and fancy flight,  
With laurel wreath, and glorious name!  
What theme should me inspire,  
And rapture bring,  
While of my thrilling lyre  
I wake the string?

I'd sing my country's bliss—  
The exile's home;  
And thou, Queen City of the West,  
A modern Rome,  
Begin with seven mighty hills,  
Wash'd by Ohio's tide,  
Whose prisms with spirit thrills,  
And waives joyous pride!  
Fair Cincinnati! thou I'd sing  
Thou future years my vision fling,  
And mark the triumphs of that day  
When long hath slept my mouldering clay,  
And diadem of splendor crowneth thee—  
The crown of mighty thought—that eye must see  
The noblest claim where man is free!

I would I were a bard of might,  
With voice of melody, and eye  
Of light—eye, gifted with the sight  
Of every mystery great and high;  
While memory thoughts within should die,  
What noble theme should wake delight?

I stand within the capital,  
A glorious pile—  
I view each arch and lofty wall—  
I tread each aisle—  
And gazing to the arched dome,  
Cry rapturously, Hail! freedom's home!  
When straight the clanking chain—  
The shrill sharp lash of pain—  
The curse of the tyrant there,  
My shivering spirit pierce.  
And slaves go past me there!  
Where shall I hide me—where!

I would I were a bard of might,  
With laurel wreath and bow and eye of fire,  
With messages of truth, softly flowing,  
With harp full strung with tuneful wire;  
And soul with lofty fervor glowing,  
What theme should wake me to delight?  
Hush!—No sound of joy is in the chords;  
A jarring crash—a startling wail—  
And woe—and fearful words—  
And rugged brow—and cheek full pale—  
It is my country's shame!  
Land of my glorious name!

Cruel in battle—faithless found—  
Perjurd in treaties—on the ground  
The cry of blood to Heaven high,  
Rises thro' the echoing sky,  
And clouds fast gathering from reply,  
Blood of the simple forest child,  
The native denizen of the wild—  
I hear the sigh—the hoarse death groan—  
I see toward the dim west wave,  
Torn from his olden father's grave,  
The exile's people wandering lone.

A nation's ruins—where they stand,  
A weak, out-gut, heart-broken band!  
Hush!—their wild-wind hunting shout,  
Their howls all broken—council fire out—  
Despair entombs their stern proud mien,  
Where yet no burning tear hath been,  
While desolating destiny  
Pursues them from the White man's eye.

My country! hush, rev'rend name—  
I cease of departed matchless fame;  
I bow my soul to dust—  
I cannot brook thy shame!  
I would not utter, but I must  
The thought that o'er me came.

VIVIAN.

## ANTI-SLAVERY.

### A Picture of the South.

From the New York American.

#### SENATOR KING AND THE VERMONT MEMORIAL.

This gentleman suffered himself to become much excited on the presentation to the Senate of the United States of the memorial of the legislature of Vermont, remonstrating against the annexation of Texas, because of a statement it contained calling in question the good order of the South for some time past. The part of the memorial referred to is this:

"The anarchy and disorder that now prevail at the South; the apparent overthrow of late, of her own constitutional and legal barriers, erected for the security of the citizens, and the seeming want of power in her proper authorities to re-establish them; the illegal outrages which her own citizens, as well as those from the free states, have suffered for the last two or three years in the South, and to which it would appear, up to this time they are exposed,—outrages that, so far as your committee (of the Vermont legislature) have the means of information, have, in many instances, been provoked by an honorable advocacy of liberty, and a condemnation of slavery not only honorable; or, from a suspicion that the one was honored and the other detested; outrages that have passed by unpunished and unnoticed by the proper tribunals where they have been perpetrated; these and other fearful sacrifices of important interests by the North," &c.

The above statement the honorable Senator from Alabama pronounces to be "false and insulting to the South." If now it can be proved to be true, from innumerable facts that are unquestionable on the score of authenticity, Mr. King ought

to take pleasure in withdrawing the charge that it is "insulting" to the South. With some of these facts I will now endeavor to refresh the honorable gentleman's memory. I am surprised that he should have forgotten them; still more, if knowing them, that he should hazard his reputation by such a rash and unwarranted remark.

1. A few years ago, Mr. Pinney (who has since been governor of Liberia) on returning from Africa, visited the South, with the hope of exciting an interest there favorable to the colonization scheme. In Columbia, S. Carolina, he delivered a discourse recommending to the charitable consideration of his hearers the education of the native children and youth within the limits of the Liberian Colony.—The discourse was considered, by some of influence enough to stir up a mob, as interfering with slavery. A mob was raised, with the purpose of proceeding to the charitable personal indignity—if not to still greater extremity against Mr. Pinney; and it was as much as the few friends that were left him could do to screen him from their fury, by privately hurrying him out of the country. This riotous proceeding, by which a freeman was exiled, was passed by unnoticed and unpunished by the proper tribunals of the country.

2. A few years since, in Perry county, Alabama, (at no very great distance from the residence of the honorable Senator) a slave stabbed a white man. He was seized, tied to a tree, and, without the form of trial, burnt to death by a slow fire; and this, too, in the presence of so large a number of wealthy and influential persons, that it was thought useless even to attempt their arrest and punishment by any individual process.

3. McIntosh, a free colored man at St. Louis, Missouri, last year, wounded the sheriff of the county, who had arrested him. He was seized and put in jail, to be tried for the offence of murder. There was no apprehension, that he would escape either from the custody of the jailer, or from the just sentence of the law. He was openly and forcibly taken from the jail by a multitude of people; tied to a tree, and burnt to death with a slow fire, whilst his prayers to God, his entreaties to be put to death at once, and the shrieks that his agony extorted from him, were answered by taunts and revilings from the surrounding assemblage.—None of these murderers have ever been called in question for their crime.

4. In the year 1836, a slave was burnt to death in Arkansas in the same way. The perpetrators of the murder, so far as is known, have not been prosecuted in any court.

5. In July, 1835, five American citizens were publicly hanged on a scaffold in Vicksburg, MI., till they were dead, without even the form of a trial. The house they occupied was forced by a band of citizens; they were seized—and all of them at once executed, one of them scarcely having life, from a wound received in defending his house. The perpetrators of this act have never been questioned for it before any judicial tribunal.

6. About the same time, a gentleman, named Robinson, was seized by the populace, as he was travelling in Virginia, and, without any trial, scourged almost to death. It turned out that they mistook the person; their violence being intended for another. No one was questioned for this painful and degrading violation of the person of a citizen.

7. In August, 1835, Mr. Amos Dresser, a citizen of Ohio, whose business took him into the state of Tennessee, was apprehended at the instance of a "Vigilance Committee," made up of 60 of the influential and wealthy citizens of Nashville; he was brought before it for trial, the mayor of the city assisting; he was condemned to banishment from the state, and to receive twenty stripes on his bare body. The sentence was executed, so far as the scourging was concerned, by the marshal of Nashville, in the public square of the city, amidst the insults and execrations of the surrounding multitude, composed in part of the members of the committee. The officers of the law have made no attempt to bring any of these trespassers to punishment.

8. In 1836, Mr. Kircher, a citizen of New Jersey, being in the state of Georgia, and in the prosecution of a lawful business, was apprehended by a vigilance committee, tried before it at the village of Hillsborough, and condemned to have his head shaved, to be tarred and feathered, to be carried round the village on a rail, and to be banished from the state. His offence was, being suspected of being an abolitionist. He suffered in his person all the indignities embraced in the sentence, the populace executing them to the sound of drums and fifes and other instruments of music. It is not known that any of these rioters have been questioned for this criminal outrage.

9. In January, 1837, Mr. Hopper (of the Society of Friends) of this city, went to Savannah, Georgia, on commercial business. A short time after he had taken lodgings at one of the hotels, the populace broke into his room, and on the charge that he was an abolitionist, seized and broke open his trunk, and ransacked its contents, to find evidence that he was an abolitionist. The mayor of the city was present, and assisted in the search. A heavy fall of rain, which dispersed the multitude for a short time, afforded Mr. Hopper an opportunity of making his escape; he took refuge in a New York vessel lying in the harbor, and removing from it (where he was not safe) to another vessel just about to sail, he came off with his life, his business being left unfinished. Those open violators of the law, it is believed, have not been prosecuted for their criminal act.

10. The last autumn, a projected negro insurrection was pretended to be discovered on Red River, Louisiana, with the stereotyped accompaniment of killing all the white men, and saving all the white women. Nine slaves and three free colored men were forthwith hanged without trial. One white man was shot by a Mr. Fusiller; and it was determined forthwith to expel all the free colored people from that neighborhood. I have, as yet, seen no account that these murderers have been questioned in any court of Louisiana.

11. In the latter part of September, Captain Huggett, (a resident of this city), of the schooner Polly, was lying at Jacksonville, in Ohio. It being rumored that he was an abolitionist, some fifty or sixty of the populace crowded into the store where he was transacting business preparatory to sailing; some crying out, "hang him," others, "tar and feather him." They then tried to drag him into the street, but before they accomplished their object, the captain of a military guard coming by, and learning the story, he was rescued from their power. Captain Huggett sailed for Charleston, where he was dismissed by the owner of the vessel from his service, he having heard that the mob would be waiting for Captain H. at a point where the schooner would touch. Captain H. came on to Georgetown, S. C., where he got command of another vessel. But in two days the

story came on in the papers, and a great commotion was raised. The mob got tar and feathers ready, and applied to the chairman of the vigilance committee, who happened to be the employer of Captain H., and, as the newspaper account says, a "pious man." This same pious chairman of a vigilance committee contrived to protect him till he could be sent away from the country, after being obliged to relinquish his contract as captain of the vessel. So far as I have heard, none of the parties to these outrages have been punished.

12. The post-office in Charleston was broken open, rifled of its contents, which were publicly burnt in the streets of that city, in the presence of a large assemblage, made up in part of the most respectable and wealthy of the population. Of this flagrant violation of the laws no notice has been taken by any judicial tribunal.

13. The most influential newspapers in the Southern cities (especially New Orleans) have advised the citizens to adopt the most rigorous inquiry for persons being suspected of being abolitionists, that they may be brought before vigilance committees, to be dealt with as they may think proper. The strictest espionage has been kept up at hotels, and of steamboats and vessels, arriving. This misdemeanor of the newspapers against the public peace and against public justice, has been passed by unpunished and unnoticed by the judicial officers of the South.

14. The continued existence throughout the South of vigilance committees unauthorized by the laws of the states in which they are found, and inflicting even capital punishment, is incontrovertible evidence that the laws themselves have no power. When such combinations of the citizens are made the substitutes of courts, it shows that the latter have lost their authority.

15. Not many years since, Mr. Mercer, of Virginia, asserted on the floor of Congress, that "carriages" of African slaves were smuggled into the Southern states to a deplorable extent. About the same time Mr. Middleton, member of Congress from S. C. declared it to be his belief, "that 13,000 Africans were annually smuggled into the Southern states." Mr. Wright, of Md., estimated the number at 15,000. A wealthy landholder of Louisiana told Miss Martineau, in 1835, that "the annual importation of native Africans (by smuggling) was from 13,000 to 15,000." It is probable he spoke of Louisiana alone. The President of the U. S. in his last annual message, speaking of the navy, says—"The large force under Commodore Dallas (on the West India station) has been most actively and efficiently employed in protecting our commerce, in preventing the importation of slaves," &c. I ask the hon. Senator from Alabama, how many instances he can give, during the 17 years that he has been in the Senate, where the proper authorities of the South succeeded in punishing, or even arraigning, these daylight and wholesale violators of the law?

16. In conclusion, I would ask Senator King, if any one who was publicly known to entertain the sentiments of the abolitionists, would be safe in his person or his life from the fury of the people for a single day in any of the cities of the planting South? Would they be so in Columbia, S. C. or in Tuscaloosa, or in Jackson, or in any village whatever of the South? Would the laws give any protection to Mr. Gerrit Smith, or Arthur Tappan, or to Dr. Channing (men of the most blameless lives)—or even to the venerable John Quincy Adams, laden as he is with the honors of the country, should any of them be found in a Southern city or village? Senator King would not, I think, venture the assertion, that the laws of the South could not give them any assurance of personal security that could be relied on for an hour.

Now, if the laws of the Southern states cannot protect the most unpopular individual who may entertain sentiments the most obnoxious;—if they cannot restrain the populace from downright murder in open day, nor punish those who commit it;—if slaves are hanged almost by the dozen, without trial;—if the free colored people are also put to death, on bare suspicion that they have been concerned in instigating the slaves to revolt, and white men are shot on the same suspicion;—if the post-office is plundered, and its contents burnt openly in the street;—if "carriages" of Africans, amounting in number to thirteen, fourteen, or fifteen thousand, are imported annually into the South;—if, I say, these enormities have passed for years unpunished and unnoticed by the laws of the country, it seems to me that the legislature of Vermont have spoken also the truth, and that Senator King's charge of falsehood must recoil on his own head.

### A NATIVE OF THE SOUTH.

#### Fifth Anniversary of the American Anti-Slavery Society.

The fifth anniversary will be held, with Divine permission, in the city of New York, on Tuesday the 8th day of May next. The public exercises will be in the Broadway Tabernacle, and commence at 10 o'clock, A. M. The exercises will be Prayer, Reading the Scriptures, Abstract of the Annual Report, and several addresses.

Agreeably to the recommendation at the last annual meeting, the meeting of the Society for business will be held this year, the week previous to the anniversary, viz. on Wednesday, the 2nd of May, in the Lecture Room of the Broadway Tabernacle, at 4 o'clock, P. M., and be continued from day to day.

All the Auxiliaries are requested to send delegates, who are requested to report their names at the Society's Rooms, No. 143 Nassau-street, immediately on their arrival in the city.

The friends of the cause, throughout the Union, are invited to attend the Anniversary.  
New York, Feb. 25, 1838.

LEWIS TAPPAN,  
DUNCAN DUNBAR,  
JOSHUA LEAVITT,  
S. E. CORNISH,  
S. S. JOCELYN,

Committee of Arrangements.

N. B. Editors friendly to the cause of human rights are respectfully requested to give the above notice an insertion in their respective newspapers.

### THE EMANCIPATOR.

The Emancipator is designed to communicate the proceedings, exhibit the views, and extend the principles of the American Anti-Slavery Society and its auxiliaries. At the present time, there is probably no institution whose operations are more important to be known by every American citizen. Combining the influence of probably two hundred thousand citizens, generally behind no others for moral worth and determined purpose, the Anti-Slavery Society will doubtless have a mighty influence for weal or woe. We believe its principles, intelligently embraced and faithfully carried out, are the only true conservation of our free institutions. Patriotism, as well as religion, therefore forbids that we should draw back or omit any lawful endeavor to carry forward an enterprise to a speedy and peaceful triumph.

With these views we are led to urge a large increase of circulation for our paper. No pains will be spared to make it the vehicle of the earliest intelligence, and the most interesting information connected with the cause.

TERMS.—\$2 per annum, always in advance.  
Those who will forward the money for five copies in advance, shall be entitled to one copy gratis.

No paper will be sent after the subscription is expired.

All authorized agents for the publications of the American Anti-Slavery Society, are requested to act as agents for this paper.

Address 143 Nassau-street.

N. B. We exchange with some hundreds of newspapers, and the Committee will feel themselves greatly obliged if our exchange papers will have the goodness to give this prospectus an insertion in their columns.

JOSHUA LEAVITT, Editor.

### COMMUNICATIONS.

Letter of Samuel Ross to the Rev. Mr. Jenks.  
(Concluded from our last Number.)

You remarked, that "abolitionists can effect nothing till the South is willing." Abolitionists know the South must be "willing," therefore they use the means to convince them, and have found already that "truth is mighty, and will prevail." "Hundreds," said a clergyman at the South, "hundreds here are praying for the success of abolition."—We believe the people of the North formerly opposed emancipation, lest the blacks, should serve to his master, contrary to Scripture. "Thou shalt not deliver unto his master the servant that is escaped from his master unto thee; he shall dwell with thee, even among you in that place which he shall choose, in one of thy gates where it liketh him best; thou shalt not oppress him." Ought we to fold our hands, sit still, and stop our ears at the cry of the poor? "All things whatsoever ye would that men should do to you, do ye even to them." "Thus saith the Lord, execute ye judgment and righteousness, and deliver the spoiled out of the hand of the oppressor, and do no wrong, do no violence to the stranger or the fatherless, or the widow." There is an unchristian prejudice among us, which is the cause of injustice to the blacks. This is sin, and ought to be removed. "Thou shalt rebuke thy neighbor, and not suffer sin upon him." To have respect to persons is not good.

Seventhly, You said you found slavery in America when you were born, therefore you are not accountable for the sin. Do you reason so on other points? If so, you have nothing to do with sabbath-breaking, intemperance, infidelity, profanity, &c. You are only called to reprove a few sins, such as are of modern invention. From this I conclude, that no man living is accountable for the sin of slavery, or any other sin which existed when the present generation were born.

Eighthly, You remarked, that I "ought to seek the peace of the church." This, I know, is important; but is there nothing that should be sought but the peace of the church? I believe we ought first to seek for purity. The wisdom that is from above is "first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy." When the church is impure, it is not prepared for peace; and when they say peace and safety, then sudden destruction cometh, and they shall not escape. The church ought not to have peace till she cleanse herself from blood-guiltiness. I think we should look farther; we should look at the whole church and seek the good of all men, not our own ease. Shall the dearest temporal and eternal interests of undying millions be sacrificed upon the altar of the peace of the church? Or should we first obey that gospel which brings "peace on earth and good will toward all men?"

(We omit here several items of no general interest.—Ed. Phil.)

I will make a short extract from the views of the Rev. Albert Barnes, "on the right of free discussion."

"Ours is a land of freedom of thought, of large and liberal inquiry on all the subjects connected with literature, science, morals, liberty, and religion. The right is secured to us by the God that made us, and is inwrought into all the elements of freedom and accountable moral agency. Let it be maintained that there is one principle in science or in religion, one doctrine of government, one maxim of law, that may not be examined, one custom that may not be tested by reason and the Bible, and liberty is at an end; a wedge has entered that may be driven until the entire fabric is demolished. And it is to be assumed in this nation, that if there is anything in science, morals, or public sentiment that can be proved to be wrong, it ought to be abandoned forthwith. If any public custom cannot be defended, it is to be laid aside. And if there is any custom which is attempted to be so held that we may not know all about it; if there be any position in regard to which men grow angry, and suffer their passions to kindle into a flame, when it is proposed to examine it; any thing where brute force is resorted to, instead of calm and manly argument;—it is to be regarded as *prima facie* evidence, that it is wrong and inconsistent with freedom. The most appalling danger that threatens our country is, the threatened restriction of the right of free discussion. The pulse of freedom beats languid when you diminish this right. The most ominous feature in these times is, that this right has been called in question, and that it has been met with so much timidity, and so much yielding, and so much compromise, by those who should bleed and die rather than for one moment surrender this elementary principle of liberty. Be it where it may, on whatever subject may be presented, we have a right to know what is proposed for our belief, and to examine it at leisure. We may propose our sentiments when and where we please, subject only to the decencies of courteous and civilized life, and the restraints of the law of the land. We may proclaim them from the press, in the pulpit, in the legislative hall, in every primary assembly, in every debating room, before any class of citizens, and on the house-top; nor is there to be any self-constituted tribunal that is to ask us why we do it, or that claims a power to bid us pause, nor any

tribunal this side of heaven that is to be regarded as having a right to interfere, or to amerce us by fine or imprisonment, by loss of life or limb, or reputation, for the honest expression of our sentiments."

While I believe in the sentiments of the foregoing extract, I shall consider it unworthy the character of the Christian or philanthropist to renounce the cause of freedom, or the claims of humanity for such reasons as you offered.

(The remaining part of Mr. Ross's letter we omit, because it is chiefly taken up with matters of merely local interest.—Ed. Phil.)

### Public Opinion no Standard of Duty.

One of the arguments most frequently urged against abolition efforts, is that they are in opposition to public opinion. If this be any argument at all, it is obvious, on a moment's consideration, that so far from being a reason for their discontinuance, it does in fact constitute their necessity. All attempts at reform, whether in science or in morals, assume that the prevailing sentiments are in opposition to the views of the reformer. Else what is the use in their advocacy? If abolitionists did not know that public opinion needed reformation on the subject of the African's wrongs, its agitation would be useless. Does not the fact of such an argument being so generally presented, evince how little the true principles of liberty are understood or valued? It is the very offspring of tyranny and folly.

Truth is truth, and it matters not whether millions receive or reject it. Were it not so, every question in morals and philosophy would be resolved into a simple question of Arithmetic.

Doubtless there is great pleasure in the consciousness that our conduct is regarded with approbation by our fellow-men. There is a sympathetic feeling in our breasts which is the source of a great deal of the purest of human happiness. It is not the gratification of a love of praise, but a reciprocation of benevolent affections. It is the link by which human souls are so mysteriously and happily connected. It is the feeling of love which exists to overflowing in the Great Spirit, by whom, for the most wise and merciful purposes it was implanted also in the breasts of men. This golden chain, therefore, cannot be ruptured without pain. It is this feeling which prompts us to pity and relieve the afflicted; which seeks to set free those who are bonds; and is not afraid of danger, reproach or persecution. It is at once the principle and power of all benevolent associations. To it abolitionists appeal when they point out the horrors of slavery, and show her with horrid visage waging impious war against all the elements of social order, and all the dictates of justice and humanity.

Yet abolitionists are denounced as wanton violators of the very virtue of which we have been speaking, inasmuch as they are propagating doctrines which the great majority of the community regard with hatred, thus stirring up and directing against themselves public animosity and violence. If this feeling of hatred were deserving of respect or reverence, there would at least, be some appearance of force in the argument; but it is one to which no virtuous principle responds. It is assumed that acquiescence in a prevailing public sentiment, is a duty without respect to the moral character of that public sentiment; and this assumption is made not only by those who avowedly justify and defend slavery, but by those who profess to condemn it. These latter are no less violently opposed to abolition than the former, but yet claim to stand on the subject of slavery on common ground with abolitionists. Slavery in the abstract they condemn; it is cruel and unjust in the last degree they will allow. Our obligations to humanity and justice to pity the unhappy beings who are the victims of this horrible institution, are indisputable; and it follows undeniably from these premises that we are bound to follow out the impulse of our own hearts and understandings by suitable endeavors to rescue the oppressed from their oppressors. But, no! to this incalculable conclusion they will not come. Public opinion is opposed to such proceedings; you will awake public indignation; the community will be excited, and you have no right to persist in a course in opposition to their feelings and wishes; you owe a respect to public sentiment which is on no account to be violated. Here we have two duties which are wholly incompatible. This is a complete *reductio ad absurdum*. Truth is not truth; virtue is not virtue. Such is the stuff which abolitionists receive for argument—so absurd in fact that one has good reason to be ashamed to enter into a serious confutation.

But, though the consciousness of the approbation of our fellows is unquestionably pleasing, still it must not be forgotten that it is not always accompanied with pain. On the other hand, though the disapprobation of others is undoubtedly painful, yet it would be a mistake to suppose that it is always unattended with pleasure. It takes more than the world's favor to confer happiness. History need not be ransacked for an example in which a man, after having reached high honor, great power and unbounded popularity, sought in vain for tranquility of mind. A man has passed from the prison to the scaffold where death was inflicted as the penalty of his virtues, on whose head as he passed were heaped every imaginable insult and indignity; but who suffered all, not with firmness merely, but with triumph. How came it that the misery of the former and the happiness of the latter possessed so little coincidence with the outward circumstances in which each was placed? Consciousness of ill desert weighed down the one; consciousness of rectitude supported the other. When we think of those who have nobly died in the glorious cause of justice, we are apt to dwell with commiseration on their unhappy fate, and forget that inward exaltation—that tumult of joy that inspired them in the fatal hour. It is in persecution that the majesty of the soul is most conspicuous—then is seen the mighty power that sustains in the day of trial the mind that loves its principles more than it fears death. Even the timid become bold, when the sacrilegious attempt is made to subjugate their thoughts and understandings. Yet the enemies of freedom of opinion speak as if their frown alone could arrest the purposes of men acting under the most powerful convictions of duty. We tell them that death would not do it; and that defeated in argument, fruitless also will be their appeal to fear.

Nowhere is the wisdom of the Creator more fully manifested than in this provision of the human mind, that denies peace to the powerful and unprincipled; and which upholds the free spirit in its resistance to tyranny. Were it not so, unjust and cruel men would be without check in their destructive career; and the just and good unsus-

ported in the hour of persecution by any innate principle, would be overwhelmed. History would then exhibit only successful usurpation and prosperous wickedness. Ruthless conquerors would be seen driving their chariots over the necks of vanquished nations. In vain would we look for a deliverer; no hero would appear leading his oppressed countrymen to victorious battle against their oppressors—none of those martyrs whose devotion to the cause of human rights refused to yield to ignominy, torture and death—none of those talismanic names, the sound of which is sufficient to awake a people from the deep lethargy of prolonged slavery, and shake the thrones of tyrants. On looking back upon the past what would we see? "Regions of desolation void of light." What would be presented to the eye when endeavoring to penetrate the future? A prospect as hopeless as the other was miserable—a gulph of despair, boundless, fathomless. But we have reason to be thankful that history unfolds the other scenes, and warrants far different conclusions. How can we doubt the ultimate success of a cause thus supported by experience, philosophy and religion? The consummation may not be very near; but neither can it be very distant; and blessed will be he who shall live in that day when this monstrous iniquity will be banished from every nation, and when justice will begin her reign upon the earth.

J. BLANCHARD.

### The "Merciful" Slaveholder a Sinner.

Case.—"Does a man sin in holding a slave when the slave entreats him to do so, to prevent his falling into a worse condition; provided the master offers him his freedom, pays him wages, and consents to sustain the relation of master solely from feelings of mercy to the slave?"

The inquiry may be simplified thus—  
"Is the property-power, by which one man holds another harmless, and the relation created by it innocent?"

Ans. 1st. It is not pretended that the sinfulness of this, or any other wrong relation, is the sin of enforcing or acting under that relation; because the case supposes that the master performs no act of slave-holding under this relation. If there be any sin, it must be the sin of a relation and not of any actions which the relation permits.

2d. It will much aid our inquiry to remember also, that a good and righteous relation, as of a patron to a poor laborer, does not contain in itself prior to all benevolent acts to the poor person, any of the righteousness of those acts, as furnishing him business and bread. If there be any righteousness in the naked relation of patronage, it must be the excellence of the relation merely, and not of any particular person.

3d. Now there are but two kinds of human relations, right and wrong, natural and unnatural. Marriage, parentage, friendship, partnership in trade, apprenticeship to business and the like, belong to the first class. When a man does all the actions such relations fairly allow, he is not sinning, either in taking up the relation or acting under it. Concubinage, false-parentage, i. e. the keeping of stolen children, smuggling, combinations to pass counterfeit money and the like, are wrong relations. You cannot enter such relations, nor act them out without sin. The bad results which flow from these relations do not make them sinful; but because they are criminal in themselves, therefore bad results flow from them if any; and if men enter these relations without ever intending to commit the crimes which they allow, yet they are guilty of entering into an unwarrantable and wicked relation.

4th. The sole question is now, to which class of human relation, does human property-holding belong? Can a man enter into it, sustain it, or act under it without sin? Ans. He cannot rightfully become a slave-holder by stealing a man, or by purchasing a person who had no good title, or by purchasing a man of himself, for such a bargain is not binding by the law of God or man, their being no consideration or "quid pro quo" given; or by inheritance, for how can he inherit what his father did not own?—nor can the laws make him a slaveholder without his own choice. The door by which he must enter this relation is then a gateway of crime.

So, also, every time he acts upon this relation, by treating or mentally considering the slave as property, by using his service without wages, &c., each successive exercise of the property-power, is a separate sin. If, then, a man cannot enter this relation without sin, or act it out innocently, you have all the evidence to prove the relation criminal in itself that the case admits of, except the declaration of God; or the same evidence by which you condemn the relation subsisting between smugglers and counterfeiters, which you do not hesitate to do, without waiting to see whether they mean to smuggle and counterfeit. And as all the evidence there is goes to prove the relation of proper-holding criminal, there being no evidence on the contrary to show the relation innocent, I therefore conclude it sinful.

Obj. 1st. Why may not a master allow his slave to avail himself of the property-power under which he is held, to protect himself against that law which will seize and sell him the moment he is free?

Ans. Because the end will not sanctify the means. The law of love, or "do as you would be done by," does not bind the master to enter or continue in an evil relation for the good of the slave. The slave, nor the master, if in his condition, has no right to wish "to be done by," in wish as a way to wish another person "to do evil that good may come" to him.

Obj. 2d. It is granted that the relation is sinful but it is contended that the guilt lies on those who enact laws creating and upholding the slave system, which laws forbid emancipation; and not on the individual master who has become enlightened and has repented that he ever entered this relation;—is doing all he can to abolish the slave code, and retains the property power only in mercy to his slaves, and means to relinquish it as soon as it is safe for them.

Ans. This objection is a repetition of the former with additional circumstances, and admits the same answer.

If the relation is "granted to be sinful," it is impossible to conceive how human laws can make a man innocent who sustains it, unless it can be shown that a man can be compelled by such laws to hold a slave against his will; which would be as absurd as the child's plea, "John made me tell a lie."

If all the pious men in a slave state resolve to hold their slaves till the majority, who are wicked, abolish the system of slavery, then these pious men



will have never done their duty as individuals, but only as voters; i. e. in their social capacity; and the state having never had the benefit of their example, will probably never abolish slavery.

Slavery, in fact, consists of all the masters in the act of owning all the slaves. Yet this objection affirms that, while the slave-code exists, an individual master may be innocent though he continue to hold his slave; and if one, all may be innocent in the same way; then the whole of the sin of slave-holding may be taken away while every slave is still held as property: the only guilt resting on the community being the crime of not rescinding the slave code, until which act, no crime is chargeable on the individual holder.

But there could be no crime in leaving the slave-code standing, seeing that what is permitted under it, must be done by the individual holders, no one of whom is doing anything wrong. If then, any one should, by abrogating the slave-code, command the individual master to give up the relation, he would justly cry out upon it as intolerable oppression, to command him to relinquish a relation in which he was doing and was like to do nothing wrong. Rescinding this slave-code under such circumstances would be itself sin; for law has no right to forbid any practice which is not wrong.

Nor does it make any thing against the above, to say that the slave-code is the very thing which makes it innocent for the master to hold his slave, by obstructing emancipation and threatening the slave with injury if he is set free. For nothing is more clear than, if a law forbid what is right or requires what is wrong, that law should be disobeyed, and the master is guilty in not disregarding it.

Finally, this objection leaves no room for trusting in God. Where is a man's faith, if he dare not comply with God's regulations and requirements, until he think he can see how his compliance will operate well on all concerned? Such a mind is governed by its own discretion, not by the law of God, and is actuated by good policy not by a spirit of obedience. He dare not obey God till he knows somebody else will not disobey him, and fears to do right by his slave lest others should do wrong. The same principle would justify him in not paying a laborer wages when there was a reasonable certainty somebody would cheat the poor man out of his money.

## THE PHILANTHROPIST.

EDITED BY G. BAILEY, JR.

CINCINNATI:

Tuesday Morning, March 13, 1838.

The Anniversary of the Ohio State Anti-Slavery Society.

The anniversary of this Society will be held at Granville, May 30th, 1838. The season of the year will be favorable, and a more central place could hardly be selected. Of course, the attendance will be large. We would recommend to the different Societies throughout the State to meet in due season for the purpose of appointing delegates, and determining how much money they will raise for the ensuing year. We need hardly say to what objects the monies are to be applied.

Our friends are sufficiently instructed in this matter. Two things we must not forget,—1st, liberally to sustain the American Anti-Slavery Society, and 2dly, to furnish the Executive Committee of this State with the means of employing more lecturers. The whole State is crying out for lecturers.

The Presidency—Martin Van Buren—Henry Clay—The Abolitionists.

We are not about to enter the arena of political warfare. The sole object of the following article is to remind abolitionists of the necessity of consistent conduct, and politicians of the propriety of looking before they leap.

It is assumed that in becoming abolitionists, men do not lay aside the duties of citizenship, and therefore should give heed to perform these duties wisely. It is further assumed, that as the anti-slavery cause takes precedence in the minds of its adherents of all party-objects, no political action of theirs can be right or expedient which conflicts with its claims.

There are some among us, who, either from inability to appreciate the obligations of their peculiar principles, or from an under-estimate of their importance, do not scruple, as political partisans, to fall in with movements decidedly hostile to that enterprise which they profess to love. To such we have nothing to say. Their moral vision has been dimmed, their hearts have been hardened by too great familiarity with the scenes of party-strife. From their devotion to the cause of human rights, nothing of moment is to be expected.

We have been a not uninterested observer of movements, respecting the nomination of candidates for the next presidency. Politicians are acting, as if no other interests were to be consulted than such as commonly regulate their conduct—as if no other feelings were to be regarded, but the feelings of those who may favor or oppose the present Administration. They proceed on one of two assumptions; either that abolitionists as a body are too insignificant to influence decidedly any election, or too much under party discipline and too indifferent to their anti-slavery obligations, to swerve one inch from the line their political leaders may draw.

The first assumption would be false. Abolitionists have power enough greatly to modify the results of elections, throughout the free states, and in many of them, to control the results. The other assumption is derogatory to their character and an insult to the spirit by which they profess to be governed. Time will show its falsity.

No consistent, honest-hearted abolitionist will vote for Martin Van Buren, should he again be nominated as a candidate for the presidency, unless he retract the principles to which he now stands pledged on the anti-slavery question. He will not vote for a candidate, who has libelled the character of abolitionists, apologized for mobs, and avowed himself the protector of slavery. What help to give power to a man, who could dare to speak in soft terms of the nefarious outrages committed on the persons and property of the friends of the slave,—to apply that most generous phrase, "popular indignation," to a spirit that scorns the sacredness of personal rights, spurns the obligations of law, and, "breathing out threatenings and slaughter, has at length slaked its fiendish appetite in the blood of one of the most fearless of freedom's sentinels,—to insinuate that abolitionists were wickedly aiming at the subversion of the Government, and heartlessly attribute to their 'reckless disregard of consequences' the acts of savage violence that have rendered this fair land an astonishment and a reproach throughout the civilized world!"

\* See Mr. Van Buren's Inaugural.

What! bestow office on a man, who has "bent the knee to the dark spirit of slavery"—affirmed the gross heresy that "implied faith" to Virginia and Maryland, will forever forbid the abolition of slavery in the District of Columbia until these states graciously yield their consent, and pledged his veto in advance to crush any bill, having this for its object, no matter by what majorities of both houses passed? "No!" exclaims the indignant abolitionist, "much as I may admire the character of Martin Van Buren, I pity the condition of the slave more; fervently as I affect the political principles of his administration, my affection for abolition principles is still more fervent: rather let me be disgraced, than prove traitor to the cause of the slave, by conferring the highest office of the republic on the friend of slavery!"

Our Whig friends will find themselves in a similar predicament, should Henry Clay be selected as the candidate of the opposition. He is mentioned particularly, because the sentiment of the party appears at this time to be concentrating upon him. With the majority of abolitionists, the simple fact that Mr. Clay is a slave-holder, thus practically and perpetually denying the great truth on which abolition efforts rest—the equal rights of all men—is sufficient to determine their minds against him. But, when to this it is added, that Henry Clay supported, by his influence and vote regularly recorded, Mr. Calhoun's resolutions, which were intended, so far as mere resolutions could avail, to curtail freedom of moral effort—which in sooth were avowedly got up directly to antagonize the whole scheme of abolition,—that, after having voted in favor of the first four of these resolutions, he took the business out of Mr. Calhoun's hands and became the originator and supporter of resolutions which declare, that "any act or measure of Congress, designed to abolish slavery in the District, would be a violation of the faith implied in the cessions by the States of Virginia and Maryland," and "any attempt of Congress to abolish slavery in any territory of the United States in which it exists," "would be a violation of good faith towards the inhabitants of such territory;"—when, we repeat, these acts and opinions of Henry Clay are added to the fact that he is a slave-holder, it is manifest that the whole body of abolitionists are uniformly inhibited by their principles from giving to him their suffrages.

"Ah! but remember how nobly Mr. Clay has maintained the right of petition." What if he has? Does it atone for his uniform pro-slavery conduct? Can the lovers of the Constitution and the principles on which it is based, find in his maintenance of this humble right, an equivalent for the mischief he has done, in attempting to curtail the constitutional powers of Congress by his naked heresies of "implied faith" to Virginia and Maryland, of "good faith" to slaveholders? These heresies, if entertained, entirely bar the powers of Congress in relation to slavery in the District and territories. Talk of an abstract constitutional right to abolish slavery there, when "implied faith" and "good faith" will forever inhibit its exercise? It is a bold attempt to humbug. If there be an implied pledge that slavery shall not be abolished in the District without the consent of Maryland and Virginia, Congress has no right to abolish it; the Constitution can grant no such right; the implication, if so clear as Mr. Clay affirmed it, is as solemnly binding as if stamped on parchment.

We have watched the political press attentively. It really talks of Mr. Clay's conduct in advocating the right of petition, as if it were enough almost to deify him in the estimation of the lovers of liberty. Is it then so greatly meritorious for a slave-holding politician to uphold the right of the North to petition on constitutional subjects, as to create a special claim to its gratitude? Wonderful grace, that Mr. Clay should maintain that we, poor citizens of the free states, have a right to petition on constitutional subjects!

Be it remembered that we have no ill-feelings towards Mr. Clay. We admire him both as a man and a statesman. But where the cause of universal liberty is concerned, we know no man "after the flesh"—no man after his name, station or character.

"But, if we withhold our votes from the present incumbent, the whigs with their aristocratical principles will acquire the ascendancy." "Ah, if we thus divide the strength of the whig party, by refusing to vote for the man of their choice, the present administration with its most offensive features will still be continued." Such are the different objections started by certain abolitionists. The genius of abolitionism has out one reply—"what is that to thee? follow thou me." Depend upon it, no political changes will greatly affect the weal of the country, that do not reach to fundamental principles. Something more than a sub-treasury scheme or national bank, something more than conservatism or loco-focoism, is required to confer upon the republic, peace, purity and safety. So long as slavery, that inexhaustible source of discordant feelings, discordant character, discordant interests shall exist; so long as one-sixth part of our population shall continue slaves, and one-third of our fellow-citizens practical apostates from the principles on which free institutions are based; so long as the right of opinion, liberty of speech and of the press, and the right of petition, shall be so generally obstructed, undervalued and in many instances grossly trodden under foot by their sworn protectors,—there can be no peace, there can be no purity, there can be no safety, wrought out by any changes, that shall fall short of the utter and eternal extinction of that curse which is brooding over the fairest portion of our soil.

To vacillating abolitionists we would remark:—your policy should be regulated by your principles, not your principles by your policy. Fulfill consistently your anti-slavery obligations, and in the end you shall find that you have acted wisely. Suppose the whig abolitionists, if Henry Clay be nominated as the candidate of the party, pass him by and concentrate on Daniel Webster. The result is, there are division and defeat; neither Clay nor Webster is elected. This is the immediate result, but what follows ultimately. Both parties have been taught a useful lesson. One owes its defeat, the other its triumph, to the fidelity with which abolitionists have acted out their principles. Politicians are not blind to the fact, and quickly infer that henceforth, if they would not have all their calculations set at naught, they must not attempt in one free state at least to bring forward candidates

confessedly pro-slavery in their character. Both parties perceive clearly, that in future their true interest will lie, not in sacrificing free-state principles for the sake of southern votes, but in maintaining their ranks undivided, by doing homage to those principles.

"To this complexion it must come." By every constitutional means, moral and political, we must strive against the system of slavery. It has too long held the country in subjection. The slave-holding interest has been the pet-interest of the nation. We shrink from making the presidential question a sectional question: with slave-holders it has always been such. By union among themselves, they have given the nation nearly all its presidents. Only eight years out of forty-eight has the presidency of the American republic been filled by non-slaveholders. The present incumbent, though a citizen of a free state, has plighted his faith to slave-holders: had it not been so, he would not have received the vote of the South. At this very time, out of nine judges in the Supreme Court of the United States, only four are from non-slaveholding states. Numerically inferior as are slave-holders, they have nevertheless continued to maintain in the national councils, and in the chief departments of the Government, the practical supremacy. And what is the secret of all this? Simply, their paramount devotion to the interests of slavery. Always, no matter how discrepant in party-opinions, let the watchword be, "our domestic institutions," and they rally as one man against them. They know that slavery is an odious system; the moral sense of the civilized world has branded it with infamy; and ten thousand influences from the four winds of heaven are mustering for its overthrow. Under such circumstances they feel, that if maintained at all, it must be by presenting an unbroken phalanx in its support. This they have done, and we all know with what success; we all know what management they have contrived to rule the political parties at the North.

It is time there should be a change. It is time that political leaders in the free states, be taught to look at home and consult the claims of liberty, not the demands of slavery. The people of the free states must be united on anti-slavery principles. Slave-holding influence, when exerted for the promotion of the interests of slavery, must be every where met and resisted. Such a public sentiment must be established at the North in behalf of Freedom, as to compel the obedience of the supple politician, and purge out from our legislative halls and departments of Government the leaven of slavery. In all this, however, let it never be forgotten that our contest is not with the South. Sectional feeling we abhor. Abolitionists would destroy sectional feeling by destroying the cause of it—American slavery. No man will ever be excluded from their sympathies or fraternal feelings, simply because he may be a citizen of the South. Their only war is against slavery, the practice of which they regard as a war on the interests of the whole human family.

Eliza J. Johnson's Case.

Feb. 26th, the House, on motion of Mr. Hubbard, again took up the resolution respecting the abduction case. There are two men whose efforts to gain a certain sort of reputation we will help along, a little. ISAAC PARRISH, of Cambridge, Guernsey county, moved to postpone the resolution indefinitely. The motion was lost—yeas 26, nays 35. THOMAS J. BUCHANAN, of Batavia, Clermont county, moved its postponement until the first Monday in December—Lost, yeas 21, nays 37. These men love their prejudices better than the laws; or perhaps they think that the kidnappers of another state are more worthy of regard than the laws of their own State. Whatever may be their thoughts, their actions are creditable to their constituents.

The Preamble and Resolutions were then adopted—Yeas 37, Nays 23—as follows:

YEAS.—Messrs. Bell, Bronson, Carney, Carpenter, Chambers, Clark of Huron, Clark of Galia, Coddling, Cook, Curtis, Curry, Day, Dunlevy, Fitch, Foote, Ford, Gasten, Hostetter, Johnston of Carroll, Johnson of Cuyahoga, Johnson of Stark, Kelly, Kendall, Leonard, Matthias, Neil, Ott, Perkins, Quinn, Richmond, Smucker, Thrall, Treat, Van Hook, Wetmore, Woodruff, Speaker—37.

NAYS.—Messrs. BUCHANAN, CARMAN, CARLIN, FARRAN, FOWLER, GRAYBILL, GREEN, GRUBER, HARRISON, HOAGLAND, HUBBARD, LEE, MEDILL, McKEE, McNARY, PARRISH, PEPPARD, ROLLER, SMITH, STEWART, TRACY, TREVITT and WITTEN—23.

We are not sure but that this is the first distinction, Mr. FARRAN, the Cincinnati representative, has won in his legislative career. He has hardly gone far enough. Suppose he introduce in the House a bill, for granting a bounty to kidnappers, for every violation of the laws of Ohio they may choose to perpetrate. His course will then be consistent.

The names of Farran and Carpenter we see, but where was friend Given, our other representative? Was the responsibility too great to be shouldered? Mr. Hammond of the Gazette thus remarks:

"The foregoing is not a party vote. Twelve members were absent!!! Where were they? 'This case has some attendant circumstances of most aggravated character. One of them is, that the woman sought a hearing before a judge, in Washington, Kentucky, which was granted, and a number of persons from Brown county were prevailed upon to attend as witnesses. One of them, on his return home, was waylaid, seized, stripped, tied, and most brutally whipped. Another is, that after Mr. Fox disclaimed ownership, the woman was retained upon the claim of an alleged owner in New Orleans—which detainer may ultimately subject her to be sold into slavery for her jail fees!!!"

Petitions Lynched or Lost.

In the beginning of January we mailed several petitions for the abolition of slavery in the District of Columbia, directed to Alexander Duncan, with a request that he would present them. The number of signers amounted to 1062, all citizens of Cincinnati. With them were also enclosed petitions from Butler co. In a letter, dated Jan. 18th, Dr. Duncan informed us, that the petitions had not been received. We have heard nothing of them since. Our petitions have been lynched, lost or mislaid. We inquired at the post office in this place, but could learn nothing about them. As

packages, papers, &c., addressed to members of Congress are put in a separate packet which is not opened until it reaches Washington, we would thank the managers of the P. O. there, to see whether the petitions have not been accidentally mislaid. It is bad enough to have our petitions laid on the table in Congress, but altogether intolerable to have them disposed of by a still more summary process out of Congress.

HONESTUS.—An article some time ago appeared in the New York Commercial, over the signature of *Honestus*, whose chief object seemed to be, to abate the indignation of the public at the Alton outrage, by attributing much of its guilt to the lamented Lovejoy and his fellow-sufferers. It is a dishonest attempt, and will meet with no countenance from the American people. The article was recently published in the *Cadiz Sentinel*, and followed up with severe comments from the pen of a female abolitionist. We trust the lady will furnish *Honestus* with a paper containing her strictures: they may help to open his eyes to the wretched sophistries by which he attempts to varnish over a foul and bloody deed.

Our chief object in this notice, however, is to commend the diligence of our friends in availing themselves of the increasing liberality of the press, to repel false accusations and bring truth before the people.

Ohio in 1824.

A friend at Columbus has furnished us with the following:

"Resolved, by the General Assembly of the State of Ohio, That the consideration of a system providing for the gradual emancipation of the people of color, now in servitude in the United States, be recommended to the legislatures of the several states in the American Union and to the Congress of the United States.

"Resolved, That in the opinion of this General Assembly, a system of foreign colonization with correspondent measures might be adopted, that would in due time effect the entire emancipation of the slaves in our country without violation of the national compact or infringement of the rights of individuals, by the passage of a law by the General Government (with the consent of the slaveholding states) which shall provide that all children or persons now held in slavery, born after the passage of such law, shall be free at the age of twenty-one years, (being supported during their minority by the persons claiming the services of their parents,) providing they then consent to be transported to the intended place of colonization. Also,

"Resolved, That it is expedient that such a system should be predicated upon the principle that the evil of slavery is a national one, and that the people and the States of this Union ought mutually to participate in the duties and burden of removing it.

"Resolved, That his Excellency the Governor, be requested to forward a copy of the foregoing resolutions to his Excellency the Governor of each of the United States, requesting him to lay the same before the legislature thereof, and that his Excellency will also forward a like copy to each of our senators and representatives in Congress, requesting their co-operation in all national measures having a tendency to effect the grand object embraced therein." (Passed January 17, 1824.)

REMARKS.

What does the General Assembly of the State of Ohio, in 1828, think of such resolutions? (Their colonization-bearings do not now concern us.) In 1824, Ohio believed that the abolition of slavery was fairly within the grasp of legislative power; that slavery was an evil, and a national evil, the responsibility of its continuance and the duty of its removal being shared by all the states of this Union; that the people of the free states had a right to interfere by advice and suggestions for its abolition; that Congress had not only the power, but was bound in good policy, to provide, with the consent of the slave-states, for its abolition. In 1828, Ohio believes that slavery is a domestic institution, with which neither Congress nor the free states nor any citizens therein have a right to interfere by counsel, suggestion, or in any other way; that the responsibility of its continuance and the duty of its removal belong entirely and exclusively to the people of the slave-states. She has turned a complete somerser in her creed! Now, she almost shrinks from protesting against the annexation of Texas, lest it should interfere with slavery in the South! Now, she almost dreads to vindicate her laws against kidnappers, lest she should interfere with slavery in the South! Alas for the unity of the republic! Slavery has already dissolved the Union in the hearts of the people.

We scarcely think of ourselves as American citizens, but only as Ohioans, Kentuckians, Virginians, Pennsylvanians. The States' Rights creed, as taught by Mr. Calhoun for the better security of slavery, is alienating the states from each other. Instead of the broad views of national policy and glory which governed our fathers, when they laid the foundation of this republic, we have sectional influences, sectional principles, sectional objects. "Am I my brother's keeper?" may be said to have become the fashionable motto with the several states of the Union.

Well—Ohio has turned one somerser: be it ours to turn her over again.

Letter from Columbus.

G. BAILEY, Esq., Dear Sir,—I seize the first leisure moment since the receipt of your letter, to give you the information desired. Above are the resolutions passed by the General Assembly of Ohio in 1824.

In relation to the resolutions of the present General Assembly on the subject of Texas—the original shape in which they passed the Senate was not essentially changed by the House. There was a preamble accompanying them in the Senate, which was stricken out in the House, and subsequently agreed to by the Senate.

The resolutions as they finally passed both branches of the legislature are as follows: "Resolved, by the General Assembly of the State of Ohio, That in the name and on behalf of the people of the State, we do hereby solemnly protest against the annexation of Texas to the United States of America.

"Resolved, That the Governor be requested to transmit copies of the foregoing resolution to each of our Senators and Representatives in Congress, with a statement of the votes by which it was passed in the respective branches of the Legislature." The preamble prefixed to them in the Senate was said to contain too much abolition in it to suit the nice feelings of certain members, and measures were taken to strike it out in the House, which succeeded, and on its return to the Senate, it was deemed advisable to concur in the amendment. The resolutions passed the Senate unanimously, and in the House with but five dissenting voices.

The report of the Select Committee of the Senate on the petitions of sundry citizens of the State in regard to the repeal of certain laws re-

stricting the rights of persons of color, and for securing the right of trial by jury to all persons within the jurisdiction of the State, was presented in the Senate on Saturday last, accompanied by a bill securing the right of trial by jury in all cases of trial for personal liberty, with sundry resolutions for the action of the Senate. One thousand extra copies of this report have been ordered to be printed, of which I will send you a copy so soon as procured, together with the bill.

Yours, &c.

CONGRESS.—March 5th, in the House, Mr. Morgan, of Va., "submitted an amendment to the Constitution of the U. S., that would render the carrying or accepting a challenge in a duel, fighting in a duel or aiding and assisting in a duel, &c., an offence against the laws of the land, which renders the offender ineligible to any office of honor or profit under the Government."

March 2d, in the Senate, Mr. Prentiss introduced a bill to prohibit the giving or receiving a challenge within the District, to fight a duel. "The bill inflicts the punishment of death on all concerned in a duel that results in death; from five to ten years imprisonment in the penitentiary on all concerned in giving or receiving a challenge; and from three to seven years for assault, defamation or abuse, for refusing a challenge."

March 5th, in the House, Mr. Adams offered a memorial from twelve citizens of Virginia, asking the House of Representatives to exile him from the House.

MURDER AT WASHINGTON.—A brief notice of the murderous duel, so much talked of, may be found in another column. We do not choose to take up much room with the details of this horrible affair. Our notions of morality compel us to regard as murderers all the persons engaged in the transaction, whether as principals or accessories. Political editors are endeavoring to make it a party-affair; and many of them seem almost regardless of its moral bearings. What a lamentable condition of things does this reveal!

JUDGE KING'S REPORT.—We have been kindly furnished with a copy of the "Report of the Select Committee of the Senate, on the petitions of sundry citizens, praying the repeal of certain laws, restricting the rights of persons of color; and for securing to all persons within the jurisdiction of the state, the right of trial by jury"—presented by Mr. King, March 3d, 1838. It is a document of great power; dispassionate, frank and fearless. We cannot see how any candid mind can withstand the force of the arguments adduced to show that our discriminatory laws against the colored people are unconstitutional, and that the right of jury-trial ought to be secured to all persons within the jurisdiction of the state.

It is our intention to publish the whole report in our next week's paper.

AN INTERESTING DISCUSSION.—The bill introduced by Mr. Foote for repealing the law prohibiting colored people from testifying, &c., came up lately in the House for consideration. "The discussion," says a correspondent, "was animated and attentively listened to." The bill was at length laid on the table at the request of members who wished time to consider—with the promise that it should be again called up.

In the Pennsylvania House of Representatives, Feb. 20th, Mr. Stevens, from the Judiciary Committee reported a bill further to amend the law relative to kidnappers—"to give jury-trial."

Both Houses have, on re-consideration, rescinded the resolution to adjourn on the 12th.

MR. FOOTE'S BILL.—This bill for repealing the law relating to the testimony of blacks and mulattoes came up again in the House on the 6th inst. On motion it was postponed indefinitely—yeas 44, nays 19. Particulars perhaps next week.

Our thanks are due to Messrs. King, Oliver and Foote of the Assembly, for important documents.

FOREIGN INTELLIGENCE.—The Royal Exchange of London was burnt down on the 10th of January.

Jan. 16th, the Italian Opera House at Paris was consumed by fire. Insurance had been effected to the amount of 300,000 francs.

Decem. 29th, the Imperial Palace at St. Petersburg, Russia, was burnt to the ground. This edifice was so large, that 12,000 persons had been accommodated in it.

ALTON.

The editors of the Western Pioneer, speaking of Alton, say—

"Notwithstanding all the unfortunate events which have occurred to retard her growth and injure her reputation, it is believed that public sentiment will correct the evils which have prevailed; and that the energy of her citizens will ultimately overcome all obstacles, and extend her influence and prosperity. Even now the people are carrying on improvements to the utmost of their means."

And they proceed to talk about the increased facilities for business, &c., &c. Of what account is all this commercial prosperity, while there is not virtue enough in her community to bring the murderers of Lovejoy to justice? We have just received a letter from a friend residing in Alton, from which a few items shall be selected to show what attractions Alton holds out to the orderly, law-loving emigrant. J. M. Rock, whose name is already identified with the disgraceful scenes in that city, was recently tried for ringing the church bell on the night of January 1st, and giving the alarm of fire falsely. He was committed, but recommended to the clemency of the court. The fine was \$30, the highest the law inflicts being \$50. The sentence of the court was so offensive to some of the jurors, that they declared they would have cleared him had they thought the fine would have been so high! The jury in fact had agreed, before leaving their room, to pay all that might be imposed over \$10, and they subsequently attempted to raise the remaining twenty dollars by soliciting donations of individuals.

Our correspondent states, that the jury that tried the murderers of Lovejoy was composed chiefly of individuals who were "well known to be on the mob side!" Speaking of the mob, &c., he remarks—"Certain it is that many are sick of it, and I do not believe another mob could easily be raised. But little is said upon the subject, and the mob-party appear to think that it will all pass off without any injury to the place. Some, indeed, think it will be of service to it. I believe a severe check will be put on its progress."

Michigan City Gazette.

The Michigan City Gazette, published at Michigan City, La., is pursuing a manly and generous course in relation to abolition. It is a fine, large paper, and has very cheerfully opened its columns to free discussion, even on the subject of slavery. In the last number are published the proceedings of the Will county Anti-Slavery Convention, which convened Dec. 14, 1837, for the purpose of forming a County Anti-Slavery Society. In a communication accompanying the proceedings, we notice the following statement—

"It may appear strange to some, that we have sent our proceedings out of the state for publication. For the information of such, I will state the situation of things in the mob-state of Illinois. We have not a newspaper in the state that dares publish the doings of a convention, the object of which is to maintain the principles of universal liberty; no paper in Illinois but that is chained to the car of slavery, and ready to do at its bidding, any thing it may demand them to do. It demands of them the suppression of our thoughts and opinions on one subject, and our vernal presses apply the gag; it demands of them to publish nothing which shall offend the people of the doings of the friends of human rights; and no promises can induce them to publish a sentiment."

This is not entirely correct. The Hennepin Journal, although quite surly enough, has opened its columns, we believe, to such communications. It does not welcome them, but it tolerates them.

We would remark that the County Anti-Slavery Society was formed. President, P. Stewart, of Wilmington; Secretary, Dr. R. E. W. Adams, of Juliet, Will co.

J. M. Stuart, editor of the Michigan City Gazette, furnishes the following item. We note it as a sign of the times:—

"As an evidence of the success of our experiment in publishing an independent paper, we will state that for the last two weeks we have received an accession to our list of subscribers over two hundred new names. When we first took charge of the Gazette, twenty quires of paper would supply our weekly demand; now we work over thirty."

We hope the time will soon come when every paper which may oppose freedom of discussion, and the independent expression of opinion, shall be blotted out of existence.

Granville.

Our friends at Granville have displayed a most commendable industry. Within the last few months they have forwarded to Congress 290 names, of persons praying for the abolition of slavery in the district of Columbia; 276 praying for its abolition in the territories; 386 remonstrating against the annexation of Texas; 186 praying for the rescinding of Patton's gag-resolution; 294 praying that no new slave state be admitted into the Union; also to the state legislature, 298 names of persons praying the legislature to protest against the annexation of Texas; 273 praying the same body to affirm that Congress has the right and ought to abolish slavery and the slave trade in the district of Columbia; 185 praying for special enactments against mob-violence; 308 praying the repeal of obnoxious laws against people of color. If Ohio abolitionists have done as well all over the state as in Granville, they can hardly be said to be "behind the times."

MARYLAND AND TEXAS.—A writer in the National Intelligencer, over the signature of "Farmer," living as it seems on the Eastern shore of Maryland, says, that so far as his information extends, *when people of Maryland, of both parties, are decidedly hostile* to the annexation of Texas. "To say nothing," he remarks, "of the constitutional question involved in the measure, I hold it to be the policy of the middle states especially of Maryland, and indeed of all the states in the Union, to oppose an increase of territory, as it will eventually lead to separation and blood."

The United States and Mexico.

On the 19th of February, Mr. ADAMS submitted the following, which lies over one day, under the rule:

"Resolved, That the just claims of the citizens of the United States upon the Government of the Mexican Republic for indemnity for injuries upon their persons or property, committed by officers or other persons subject to the jurisdiction of the Mexican Confederation, ought not to be sacrificed or abandoned by the Government of the United States."

"Resolved, That the existing relations between the United States and the Mexican Republic cannot justify the United States, on any principle of international law, in resorting to any measure of hostility against the Mexican Government."

"Resolved, That in the present state of the relations between these United States and Mexico, nothing has occurred which can justify the continued suspension of amicable negotiations between them."

"Resolved, That the President of the United States be requested to request the Mexican Government with the Government of the Mexican Confederation."

On the same day Mr. Wise submitted the following: "Resolved, That the Committee for the District of Columbia be instructed to inquire into the expediency of recording, under proper restrictions and reservations, with the consent of the people of this District, and of the States of Maryland and Virginia, the said District to the said States. The foregoing items should have been inserted before—

Ed. PULL.

Editorial Change.

"It may be proper to inform the readers of the *National Enquirer*, that the present editor will retire from the establishment, at the termination of the current volume—which will be on the 8th of March next."

The paper will, therefore, be under the editorial superintendence of JOHN G. WHITTIER."

We regret to part company with this old, warm-hearted, well-tried and able friend of the slave. Surely it cannot be that Benjamin Lundy intends to retire altogether from the field of labor.

SOCIETY AT NEW CONCORD.—Dec. 30th, a young people's Anti-Slavery Society was formed at New Concord, auxiliary to the Ohio Anti-Slavery Society. Oliver Wylie is the Corresponding Secretary.

A Communication, Nov. 11th, containing an account of proceedings on a certain resolution brought before the Baptist church at Troy, has been on hand so long, that it has lost its interest. The writer will please to excuse us. We did intend to publish it, but other matter continually crowded it out.

Remarks before the Jefferson co. Anti-Slavery Society, at Carmel meeting house, August, 1837. By James Morrow.—A little pamphlet with this title has just been transmitted to us by a friend. It contains a neat, concise argument in behalf of abolitionism. We hope our friends in Jefferson county will circulate it widely; it will do good.

MICHIGAN.—A friend from Kalamazoo writes (Feb. 5.) "I am happy to inform you that the cause of abolition is gaining advocates in our village and neighborhood. The subject, which a year ago would not have been tolerated, has lately been twice peaceably discussed in our Lyceum, before a full house; and measures are now in progress for instituting an Anti-Slavery Society, in which there is reason to hope we may succeed."

Great fire.

About 4 o'clock yesterday afternoon, a fire broke out in the smoke-house, attached to the large Pork House of Messrs. Schooley & Reeder, situated on Sycamore street near the Canal. Besides the house occupied by Messrs. Schooley & Reeder, the adjoining one, occupied by Hartshorn & Child, was also totally destroyed. The loss in Pork, Lard, Bacon, &c., is estimated at rising \$100,000, besides the buildings and other property. The fire was still raging when our paper went to press. We have not learned whether there was any insurance.—*Cin. Gazette*—March 8th.

The Emancipator Extra, calling the State Convention at Hartford, had the signatures of 1767 names, from eighty seven towns. It is stated on many of the returns, that all the signatures are by legal voters.







## POETRY.

□ We fill up our poetical department this week with extracts from an unpublished poem, by a gifted correspondent, whose name is not altogether unfamiliar to our readers.—Ed. PAUL.

## Iceland.

See! where you blue wreath skirts the watery plain;  
'Tis Iceland, daughter of the frozen main.  
Her treasures few, her luxuries are none,  
Save the cold comfort of the frozen zone.  
The milky herd, the horned Alpine sheep;  
Light hoofs and sleds along her snows to sweep;  
The clumsy seal, the reindeer, and the dog;  
The fuel-moss, and ocean-driven log;  
The collar-cloth and skin-covered boat;  
And cold green surge where these frail vessels float—  
These are the sum of all her earthly store;  
And, blest with these, she needs no covert more.

Hark! from the lowly cottage a soft sound,  
A soft sweet whisper, steals along the ground.  
Hark! for the toll-wood Icelandic is there;  
His full heart gushing in the breath of prayer;  
Past are his six days' struggle on the sea;  
A Sabbath, Iceland, God hath given to thee!  
Hail, happy land! more favored far than ours!  
Well may'st thou wear thy sunshine and soft showers:  
The bleakest moor on all thy frozen coast,  
Ice-bound and fettered with eternal frost,  
A soil more genial proves to human bliss,  
Than the fair gardens of a land like this;  
Where human passions, from due bounds broke free,  
Swell the dark tide of human misery;  
And wasp-winged avarice, to shun delay,  
Hath made a rail-car of God's sacred day.

True—winter plays his rudest gambols there;  
Roars through ice-hills and shrieks along the air;  
But warm beneath the steamy turf ye lie,  
Near heard the howling of the polar sky.  
Around the solar lamp, thy light and heat,  
Old legends travel and quick pulses beat;  
And stored ages of young memory pass  
Like shadows pictured on a sea of glass—  
Toll how the Geyser belches from below  
A scalding column 'mid a waste of snow;  
How awful Hecla waxes his giant spleen,  
And rolls his fiery deluge on the deep—  
The hopeless peasant mute with horror stand,  
While fire and flood devour the trembling land.  
Now the scene changes. O'er the landscape bright,  
The Borealis shakes her urn of light,  
And stately columns dart athwart the sky,  
Like gleams of sun-light from eternity:  
The Iceland youth glides o'er the crusted snow,  
And love and rapture in each young heart glow;  
How pure, how free, how social every act!  
How like to Heaven's own sunshine on the heart  
Of him, who through those blighted realms hath strayed,  
When trust deserted, confidence betrayed,  
Heaves the young heart along life's ocean driven,  
Like a wreck'd sail beneath an angry heaven.

## Litanies.

See, where he stalks by yonder evening torch,  
The bleated vision of last night's delirium!  
His parents, fond and foolish, loved the boy—  
He was the centre of their every joy—  
Their master, though their infant, frail, vain,  
Learned by feign'd grief his purposes to gain,  
Grown to a man, submission never learned,  
All law, all decency, is thenceforth spurned—  
Toss'd on his feverish passions through the day,  
Or dazing in his den, a beast of prey,  
At night he sallies forth new modes to try,  
To lure fresh victims to his loathsome sty.  
Or steals to the saloon, with hellish art,  
To wind his serpent folds 'round beauty's heart,  
The gay young flatterer, heedless of her fate,  
Laughs at his wiles, then struggles, but too late!  
She sinks unwearied among the loathsome things,  
Which, to be virtuous, need but virtue's wings!  
The maddening cup cheers on the dizzy round,  
Puts out each conscience not already drown'd;  
Their creeds and preachers with their vices chime,  
And these all make community in crime.  
Grim, wrinkled Anarchy whose teeth drop gore,  
And mobs and riots join the wild uproar;  
Bound by one common tie, the hate of good,  
They choke Society with its own blood;  
They reel, they rave, till Earth's old pillows shake,  
The ruling devils in the hell they make.

## Change.

Then be not timorous, still hope the best,  
A changing state may in the end be blest;  
While, all imperfect, stopping where we are,  
Death creeps upon us ere we are aware.  
Each social state, though now adapted well  
To serve mankind, soon hardens to a shell.  
Health lives on motion: motion implies change,  
All is progression: that is progress truce!  
Who, if he could, would in his zeal be less,  
Transform mankind to statues, motionless!  
The same sad fate society must prove,  
That moment when her forms all cease to move,  
And though change of proves fatal, yet 'tis true,  
Changes have introduced our blessings too.  
And while some vessels have been wreck'd by storms,  
Ten thousand fall down by decay or worms.  
This world is an experiment, and life  
Is truth and falsehood in perpetual strife;  
Society still changes from the first,  
Yet her last forms are far from being worst.  
All still is progress, every one is thrown  
In every morrow, on a new unknown:  
And yet 'tis true, no measures of a day  
Change the bright hopes of empires to decay;  
The ruin works like pale, from within,  
Its name, and history, and essence, Sin.

## Land of the West.

Sweet Star of Hope! mankind hath followed long,  
Through ages gliding like a mournful song;  
And thou hast paused o'er this native land,  
And with the Star of Empire, 'a'en thy stand!  
On this blest shore, the joyous human stand,  
Like some fair bird, by fowling long confined,  
Escaped at last, darts freely o'er life's sea,  
The bright plumed songstress of sweet Liberty.  
List to those soul-heralds, the stillness brings,  
List! for the Muse interprets—thus she sings:

Land of the West! where broad rivers are flowing,  
Land! where the mountains are mantled in green;  
Bright is thy star, and thy sky is serene.  
Winter may come all his frost-wreaths displaying,  
Blithely each circle surrounds the gay fire;  
Bright is thy star! amid nature's decaying,  
The Star of Eternity ne'er can expire.

Sweet is the sound of thy cold-flowing fountains,  
Gilding all quietly toward the deep sea;  
Sweet are the small birds that sing in thy mountains,  
Still there is something far sweeter to me—  
Hearts full of sympathy, looks undecaying,  
Brightened by industry, chastened by care;  
Like spirits of Heaven o'er mortal woes grieving,  
Fairest, for beauty eternal shines there.

Hail to the Land of the broad rolling waters!  
Hail to the land of the mountain and pine!  
Hail to thy sons, and all hail to thy dauntless  
Pure gens of loveliness, long may they shine!  
Row-buds of virtue their minds still unweaving,  
Fragrant and fragrant the sweet flowers bloom,  
While the changes of time are insensibly stealing,  
Their spirits from Earth to the angels above.

## MISCELLANEOUS.

## Good Temper under Injuries.

But the most difficult thing which students find in the practice of the social virtues, is to get over the ill-treatment which they receive from others, and retain their sweetness of temper.—This, however, can be done. To guard his pupils here, the preceptors should teach them to look upon the misdoings of others, not merely as crimes of which they are guilty, but also as evils by which they must suffer. When children have been ever so ill-used by one of their number, if the offender is brought up and they see he must suffer, their resentment commonly melts into compassion, and they wish they could save him the very blows which he is to suffer for mistreating them. So alas! murderers in the prisoner's box, and confronting the court, commonly excite more sympathy than the wretches whom they have butchered, or the friends whom they have bereft. The reason is, that the people see they must suffer the penalty of their crimes. Now, if pupils can be brought to feel that every instance of misconduct which they witness must shortly be exposed in the court-room of creation, and receive sentence in the concentrated gaze of an assembled universe!—and that those who are not wise enough to secure a substitute, will be compelled to endure the bloody inflictions in their own persons; let them once feel—habitually feel this, and resentment and hatred will drop out of their hearts; nay, rather, they will feel such commiseration towards the ill-treated and the vicious, that when they are in conscience forced to inform their teacher of vile conduct in others, they will do it.

"Sad as angels for the good man's sin,  
Blush to record, and weep to give it in."

On this point, I shall be pardoned for relating an anecdote which occurred recently in my own experience. Frances, a young miss of sweet disposition and agreeable manners, came to me in tears on account of rude and unkind treatment from one of her mates. I asked what provocation she had given; "None at all, sir," and it was doubtless true. "Why then does she misuse you so?" Are you quite sure you have given her no reason to be offended with you?" "None, sir," she still insisted. I then asked Frances what she supposed was the real cause that her class-mate treated her thus; whether it must not be because she had a bad natural disposition? "No, sir," again; "she would not accuse her of that, but she could not tell what she meant by her conduct." I then asked Frances, if she would be willing to take her class-mate's turn of mind in exchange for the abuse of which she complained. "Oh, no, no!" she cried eagerly; "I would rather suffer ill-treatment myself than misuse others." "It seems, then," I replied, "that your class-mate's condition is, by your own confession, vastly worse than yours, so I shall reserve my sympathy for her." The same things of which your complainant will, doubtless, make her disagreeable to others, and will thus torment her through life unless she escapes from them. Thus, you see, you ought to pity and love her for the very things which you seem disposed to blame. For a bad disposition, is in this respect, worse than a broken limb—it is much harder to be cured." I need not say, Frances left the room with a light heart and smiling face, and I heard no more of her wrongs. In some such way, may pupils be taught, that anger and hatred are both uncomfortable and useless; and that those who misuse us, will, sooner or later, be the greatest sufferers by their own folly.

J. BLANCHARD.

\*Campbell's Pleasure of Hope.

## The Affections Trained by Example.

You may inform the intellect, in many things, by precept alone; but teaching the affections by precept, is a flat absurdity. There is a channel habit in our natures, which makes our feelings change their color to those we behold. What Horace was so finely said of the emotion of grief may be repeated with equal propriety of the social feelings: "If you would make me weep, weep yourself." Hence there is no more ludicrous spectacle on earth, than a pair of sturdy polemics,—both claiming a profound acquaintance with the laws of the human mind, and both violating its simplest principles, by attempting to argue and reason each other into the meekness and love of the gospel. If one would *feel* the emotion he wishes to produce, and let the other look in his face at the same time, he would accomplish his professed object, without uttering a single word.—If there be a sight to match this, it must be that of an austere, morose, overbearing or snappish teacher, hoping to lecture his pupils into cheerful and amiable beings. If ever a man should be able to blend a horror of vice and misconduct, with the utmost kindness to those guilty of it—if ever he should be above irritation, and private resentments, it should be when he undertakes the care of young minds. These are the qualities which conferred on Socrates, the prince of preceptors, his terrestrial immortality; and gave him such a mastery over the minds and hearts of his pupils, that his decisions were to them as the oracles of God.—Listen to the account of Socrates, given in the simple and beautiful narrative of one whom his instructions had raised to a pitch of greatness, which the human character has seldom attained, and never, perhaps in all respects, surpassed. "I observed all other teachers," he remarks, "showing their pupils by what means they may put their instructions into practice; and urging them to this by argument—but I saw Socrates, exhibiting in himself, the goodness and excellence which he taught, at the same time, discoursing in the happiest manner, concerning virtue and all human perfections."—*Id.*

From the Cincinnati Gazette.

## Literary Periodicals.

I have seen so much valuable talent, so much industry, such untiring labor, ardent zeal, determined devotion wasted in attempting to build up literary periodicals in the West that the subject never rises, in my mind, without producing painful sensations. In these, indignations is a large participant. W. have intelligence: we have wealth, or greatly the appearance of it—enterprise and industry are as our household deities. Plenty pervades the country, education is a topic that finds large space in our conversations, and in our public discussions. In fact, we have all the elements and all the motives, that a people can have to encourage and support literary periodicals. And yet failure after failure, in most competent hands, has taken place.—Disappointment has agonized the literary pride of the undertaker, in addition to wasting his strength and consuming his means. And yet the spirit of literary adventure rises and struggles for its pre-eminence.

Who, in the West, of literary acquaintance, does not know something of Wm. D. Gallagher as an elegant and talented writer, an indefatigable cultivator of literature, and one who has laboured much and sacrificed something to build up and sustain polite literary periodicals in the West? Neither his ability, nor his zeal has been seconded as they should have been.—But he is not dismayed.—He is about to make a new effort, in conjunction with Mr. Otway Curry, a young man who has grown up in person and in acquirements, in our own forests. He has produced some poetical and other articles of high promise, and has been distinguished by a seat in the Legislature for two successive sessions. The prospectus of the proposed new work, has been a short time before the public. We have not given it in the Gazette until to day,

because I was unwilling to put it forth without something more than a mere formal notice. The Hesperian is to be published at Columbus, our Seat of Government, and it will be seen, that the plan of publication is different from any one yet attempted in the West. A single enterprising individual engages in all the business transactions; Mr. Nichols receives the work from the press and distributes it.—He obtains the subscribers, collects the dues, and keeps all the accounts. These annoyances to literary men, so almost universally mismanaged by them, are not to perplex the minds, or to take up the time of those who furnish the matter of the work. Thus they are to have leisure for their labors, which is the chief desideratum, in literary avocations.

I feel a strong confidence that the work will deserve to succeed, and upon that, I assume somewhat, to urge it upon public patronage. Nothing is required, but that the thousands who are able to make advantageously an exchange of five dollars, should not unduly grudge to do it. If paid punctually in advance, the payer would never miss it, whilst it would go out, seeking association with other items of equal amount, congregating with them and forming a mass to be employed in procuring intellectual aliment, for all who are willing to partake of it.

SCHOOLS IN NEW YORK.—The whole number of organized school districts in the State on the 31st of December, 1836, was ten thousand three hundred and forty-five, from nine thousand seven hundred and eighty-eight, which were made to the commissioners of the common schools, and by the latter to the Superintendent. The number of children between five and sixteen years of age residing on that day in the district which have reported, was five hundred and thirty-six thousand, eight hundred and eighty-two, and the whole number of children between five and sixteen years of age was five hundred and twenty-four thousand one hundred and eighty-eight.

The amount of public money distributed to the districts during the year by the commissioners of common schools, (including \$1060,000 derived from the Common School fund, and \$19,332 51 from land and town funds), was \$325,895 10. This amount, together with the sum of \$436,346 46 paid by the inhabitants of the districts, has been applied to the payment of the wages of teachers, making an aggregate of \$772,241 56 expended for that purpose. Of this amount, however, a few thousand dollars were appropriated to the city of New York to repairing and finishing school houses.

The average period during which schools were kept in the year 1836 in the districts, from which reports have been received, was seven months.

The number of academies subject to the visitation of the Regents of the University of this State, is now larger than it has been at any time heretofore. There were more than thirty thousand students in the State in the year 1836, and the number of students in the State in the year 1837, was nearly 40,000. The number of students in the State in the year 1838, was nearly 40,000. The number of students in the State in the year 1839, was nearly 40,000. The number of students in the State in the year 1840, was nearly 40,000. The number of students in the State in the year 1841, was nearly 40,000. The number of students in the State in the year 1842, was nearly 40,000. The number of students in the State in the year 1843, was nearly 40,000. The number of students in the State in the year 1844, was nearly 40,000. The number of students in the State in the year 1845, was nearly 40,000. The number of students in the State in the year 1846, was nearly 40,000. The number of students in the State in the year 1847, was nearly 40,000. The number of students in the State in the year 1848, was nearly 40,000. The number of students in the State in the year 1849, was nearly 40,000. The number of students in the State in the year 1850, was nearly 40,000. The number of students in the State in the year 1851, was nearly 40,000. The number of students in the State in the year 1852, was nearly 40,000. The number of students in the State in the year 1853, was nearly 40,000. The number of students in the State in the year 1854, was nearly 40,000. The number of students in the State in the year 1855, was nearly 40,000. The number of students in the State in the year 1856, was nearly 40,000. The number of students in the State in the year 1857, was nearly 40,000. The number of students in the State in the year 1858, was nearly 40,000. The number of students in the State in the year 1859, was nearly 40,000. The number of students in the State in the year 1860, was nearly 40,000. The number of students in the State in the year 1861, was nearly 40,000. The number of students in the State in the year 1862, was nearly 40,000. The number of students in the State in the year 1863, was nearly 40,000. The number of students in the State in the year 1864, was nearly 40,000. The number of students in the State in the year 1865, was nearly 40,000. The number of students in the State in the year 1866, was nearly 40,000. The number of students in the State in the year 1867, was nearly 40,000. The number of students in the State in the year 1868, was nearly 40,000. The number of students in the State in the year 1869, was nearly 40,000. The number of students in the State in the year 1870, was nearly 40,000. The number of students in the State in the year 1871, was nearly 40,000. The number of students in the State in the year 1872, was nearly 40,000. The number of students in the State in the year 1873, was nearly 40,000. The number of students in the State in the year 1874, was nearly 40,000. The number of students in the State in the year 1875, was nearly 40,000. The number of students in the State in the year 1876, was nearly 40,000. The number of students in the State in the year 1877, was nearly 40,000. The number of students in the State in the year 1878, was nearly 40,000. The number of students in the State in the year 1879, was nearly 40,000. The number of students in the State in the year 1880, was nearly 40,000. The number of students in the State in the year 1881, was nearly 40,000. The number of students in the State in the year 1882, was nearly 40,000. The number of students in the State in the year 1883, was nearly 40,000. The number of students in the State in the year 1884, was nearly 40,000. The number of students in the State in the year 1885, was nearly 40,000. The number of students in the State in the year 1886, was nearly 40,000. The number of students in the State in the year 1887, was nearly 40,000. The number of students in the State in the year 1888, was nearly 40,000. The number of students in the State in the year 1889, was nearly 40,000. The number of students in the State in the year 1890, was nearly 40,000. The number of students in the State in the year 1891, was nearly 40,000. The number of students in the State in the year 1892, was nearly 40,000. The number of students in the State in the year 1893, was nearly 40,000. The number of students in the State in the year 1894, was nearly 40,000. The number of students in the State in the year 1895, was nearly 40,000. The number of students in the State in the year 1896, was nearly 40,000. The number of students in the State in the year 1897, was nearly 40,000. The number of students in the State in the year 1898, was nearly 40,000. The number of students in the State in the year 1899, was nearly 40,000. The number of students in the State in the year 1900, was nearly 40,000. The number of students in the State in the year 1901, was nearly 40,000. The number of students in the State in the year 1902, was nearly 40,000. The number of students in the State in the year 1903, was nearly 40,000. The number of students in the State in the year 1904, was nearly 40,000. The number of students in the State in the year 1905, was nearly 40,000. The number of students in the State in the year 1906, was nearly 40,000. The number of students in the State in the year 1907, was nearly 40,000. The number of students in the State in the year 1908, was nearly 40,000. The number of students in the State in the year 1909, was nearly 40,000. The number of students in the State in the year 1910, was nearly 40,000. The number of students in the State in the year 1911, was nearly 40,000. The number of students in the State in the year 1912, was nearly 40,000. The number of students in the State in the year 1913, was nearly 40,000. The number of students in the State in the year 1914, was nearly 40,000. The number of students in the State in the year 1915, was nearly 40,000. The number of students in the State in the year 1916, was nearly 40,000. The number of students in the State in the year 1917, was nearly 40,000. The number of students in the State in the year 1918, was nearly 40,000. The number of students in the State in the year 1919, was nearly 40,000. The number of students in the State in the year 1920, was nearly 40,000. The number of students in the State in the year 1921, was nearly 40,000. The number of students in the State in the year 1922, was nearly 40,000. The number of students in the State in the year 1923, was nearly 40,000. The number of students in the State in the year 1924, was nearly 40,000. The number of students in the State in the year 1925, was nearly 40,000. The number of students in the State in the year 1926, was nearly 40,000. The number of students in the State in the year 1927, was nearly 40,000. The number of students in the State in the year 1928, was nearly 40,000. The number of students in the State in the year 1929, was nearly 40,000. The number of students in the State in the year 1930, was nearly 40,000. The number of students in the State in the year 1931, was nearly 40,000. The number of students in the State in the year 1932, was nearly 40,000. The number of students in the State in the year 1933, was nearly 40,000. The number of students in the State in the year 1934, was nearly 40,000. The number of students in the State in the year 1935, was nearly 40,000. The number of students in the State in the year 1936, was nearly 40,000. The number of students in the State in the year 1937, was nearly 40,000. The number of students in the State in the year 1938, was nearly 40,000. The number of students in the State in the year 1939, was nearly 40,000. The number of students in the State in the year 1940, was nearly 40,000. The number of students in the State in the year 1941, was nearly 40,000. The number of students in the State in the year 1942, was nearly 40,000. The number of students in the State in the year 1943, was nearly 40,000. The number of students in the State in the year 1944, was nearly 40,000. The number of students in the State in the year 1945, was nearly 40,000. The number of students in the State in the year 1946, was nearly 40,000. The number of students in the State in the year 1947, was nearly 40,000. The number of students in the State in the year 1948, was nearly 40,000. The number of students in the State in the year 1949, was nearly 40,000. The number of students in the State in the year 1950, was nearly 40,000. The number of students in the State in the year 1951, was nearly 40,000. The number of students in the State in the year 1952, was nearly 40,000. The number of students in the State in the year 1953, was nearly 40,000. The number of students in the State in the year 1954, was nearly 40,000. The number of students in the State in the year 1955, was nearly 40,000. The number of students in the State in the year 1956, was nearly 40,000. The number of students in the State in the year 1957, was nearly 40,000. The number of students in the State in the year 1958, was nearly 40,000. The number of students in the State in the year 1959, was nearly 40,000. The number of students in the State in the year 1960, was nearly 40,000. The number of students in the State in the year 1961, was nearly 40,000. The number of students in the State in the year 1962, was nearly 40,000. The number of students in the State in the year 1963, was nearly 40,000. The number of students in the State in the year 1964, was nearly 40,000. The number of students in the State in the year 1965, was nearly 40,000. The number of students in the State in the year 1966, was nearly 40,000. The number of students in the State in the year 1967, was nearly 40,000. The number of students in the State in the year 1968, was nearly 40,000. The number of students in the State in the year 1969, was nearly 40,000. The number of students in the State in the year 1970, was nearly 40,000. The number of students in the State in the year 1971, was nearly 40,000. The number of students in the State in the year 1972, was nearly 40,000. The number of students in the State in the year 1973, was nearly 40,000. The number of students in the State in the year 1974, was nearly 40,000. The number of students in the State in the year 1975, was nearly 40,000. The number of students in the State in the year 1976, was nearly 40,000. The number of students in the State in the year 1977, was nearly 40,000. The number of students in the State in the year 1978, was nearly 40,000. The number of students in the State in the year 1979, was nearly 40,000. The number of students in the State in the year 1980, was nearly 40,000. The number of students in the State in the year 1981, was nearly 40,000. The number of students in the State in the year 1982, was nearly 40,000. The number of students in the State in the year 1983, was nearly 40,000. The number of students in the State in the year 1984, was nearly 40,000. The number of students in the State in the year 1985, was nearly 40,000. The number of students in the State in the year 1986, was nearly 40,000. The number of students in the State in the year 1987, was nearly 40,000. The number of students in the State in the year 1988, was nearly 40,000. The number of students in the State in the year 1989, was nearly 40,000. The number of students in the State in the year 1990, was nearly 40,000. The number of students in the State in the year 1991, was nearly 40,000. The number of students in the State in the year 1992, was nearly 40,000. The number of students in the State in the year 1993, was nearly 40,000. The number of students in the State in the year 1994, was nearly 40,000. The number of students in the State in the year 1995, was nearly 40,000. The number of students in the State in the year 1996, was nearly 40,000. The number of students in the State in the year 1997, was nearly 40,000. The number of students in the State in the year 1998, was nearly 40,000. The number of students in the State in the year 1999, was nearly 40,000. The number of students in the State in the year 2000, was nearly 40,000. The number of students in the State in the year 2001, was nearly 40,000. The number of students in the State in the year 2002, was nearly 40,000. The number of students in the State in the year 2003, was nearly 40,000. The number of students in the State in the year 2004, was nearly 40,000. The number of students in the State in the year 2005, was nearly 40,000. The number of students in the State in the year 2006, was nearly 40,000. The number of students in the State in the year 2007, was nearly 40,000. The number of students in the State in the year 2008, was nearly 40,000. The number of students in the State in the year 2009, was nearly 40,000. The number of students in the State in the year 2010, was nearly 40,000. The number of students in the State in the year 2011, was nearly 40,000. The number of students in the State in the year 2012, was nearly 40,000. The number of students in the State in the year 2013, was nearly 40,000. The number of students in the State in the year 2014, was nearly 40,000. The number of students in the State in the year 2015, was nearly 40,000. The number of students in the State in the year 2016, was nearly 40,000. The number of students in the State in the year 2017, was nearly 40,000. The number of students in the State in the year 2018, was nearly 40,000. The number of students in the State in the year 2019, was nearly 40,000. The number of students in the State in the year 2020, was nearly 40,000. The number of students in the State in the year 2021, was nearly 40,000. The number of students in the State in the year 2022, was nearly 40,000. The number of students in the State in the year 2023, was nearly 40,000. The number of students in the State in the year 2024, was nearly 40,000. The number of students in the State in the year 2025, was nearly 40,000. The number of students in the State in the year 2026, was nearly 40,000. The number of students in the State in the year 2027, was nearly 40,000. The number of students in the State in the year 2028, was nearly 40,000. The number of students in the State in the year 2029, was nearly 40,000. The number of students in the State in the year 2030, was nearly 40,000. The number of students in the State in the year 2031, was nearly 40,000. The number of students in the State in the year 2032, was nearly 40,000. The number of students in the State in the year 2033, was nearly 40,000. The number of students in the State in the year 2034, was nearly 40,000. The number of students in the State in the year 2035, was nearly 40,000. The number of students in the State in the year 2036, was nearly 40,000. The number of students in the State in the year 2037, was nearly 40,000. The number of students in the State in the year 2038, was nearly 40,000. The number of students in the State in the year 2039, was nearly 40,000. The number of students in the State in the year 2040, was nearly 40,000. The number of students in the State in the year 2041, was nearly 40,000. The number of students in the State in the year 2042, was nearly 40,000. The number of students in the State in the year 2043, was nearly 40,000. The number of students in the State in the year 2044, was nearly 40,000. The number of students in the State in the year 2045, was nearly 40,000. The number of students in the State in the year 2046, was nearly 40,000. The number of students in the State in the year 2047, was nearly 40,000. The number of students in the State in the year 2048, was nearly 40,000. The number of students in the State in the year 2049, was nearly 40,000. The number of students in the State in the year 2050, was nearly 40,000. The number of students in the State in the year 2051, was nearly 40,000. The number of students in the State in the year 2052, was nearly 40,000. The number of students in the State in the year 2053, was nearly 40,000. The number of students in the State in the year 2054, was nearly 40,000. The number of students in the State in the year 2055, was nearly 40,000. The number of students in the State in the year 2056, was nearly 40,000. The number of students in the State in the year 2057, was nearly 40,000. The number of students in the State in the year 2058, was nearly 40,000. The number of students in the State in the year 2059, was nearly 40,000. The number of students in the State in the year 2060, was nearly 40,000. The number of students in the State in the year 2061, was nearly 40,000. The number of students in the State in the year 2062, was nearly 40,000. The number of students in the State in the year 2063, was nearly 40,000. The number of students in the State in the year 2064, was nearly 40,000. The number of students in the State in the year 2065, was nearly 40,000. The number of students in the State in the year 2066, was nearly 40,000. The number of students in the State in the year 2067, was nearly 40,000. The number of students in the State in the year 2068, was nearly 40,000. The number of students in the State in the year 2069, was nearly 40,000. The number of students in the State in the year 2070, was nearly 40,000. The number of students in the State in the year 2071, was nearly 40,000. The number of students in the State in the year 2072, was nearly 40,000. The number of students in the State in the year 2073, was nearly 40,000. The number of students in the State in the year 2074, was nearly 40,000. The number of students in the State in the year 2075, was nearly 40,000. The number of students in the State in the year 2076, was nearly 40,000. The number of students in the State in the year 2077, was nearly 40,000. The number of students in the State in the year 2078, was nearly 40,000. The number of students in the State in the year 2079, was nearly 40,000. The number of students in the State in the year 2080, was nearly 40,000. The number of students in the State in the year 2081, was nearly 40,000. The number of students in the State in the year 2082, was nearly 40,000. The number of students in the State in the year 2083, was nearly 40,000. The number of students in the State in the year 2084, was nearly 40,000. The number of students in the State in the year 2085, was nearly 40,000. The number of students in the State in the year 2086, was nearly 40,000. The number of students in the State in the year 2087, was nearly 40,000. The number of students in the State in the year 2088, was nearly 40,000. The number of students in the State in the year 2089, was nearly 40,000. The number of students in the State in the year 2090, was nearly 40,000. The number of students in the State in the year 2091, was nearly 40,000. The number of students in the State in the year 2092, was nearly 40,000. The number of students in the State in the year 2093, was nearly 40,000. The number of students in the State in the year 2094, was nearly 40,000. The number of students in the State in the year 2095, was nearly 40,000. The number of students in the State in the year 2096, was nearly 40,000. The number of students in the State in the year 2097, was nearly 40,000. The number of students in the State in the year 2098, was nearly 40,000. The number of students in the State in the year 2099, was nearly 40,000. The number of students in the State in the year 2100, was nearly 40,000. The number of students in the State in the year 2101, was nearly 40,000. The number of students in the State in the year 2102, was nearly 40,000. The number of students in the State in the year 2103, was nearly 40,000. The number of students in the State in the year 2104, was nearly 40,000. The number of students in the State in the year 2105, was nearly 40,000. The number of students in the State in the year 2106, was nearly 40,000. The number of students in the State in the year 2107, was nearly 40,000. The number of students in the State in the year 2108, was nearly 40,000. The number of students in the State in the year 2109, was nearly 40,000. The number of students in the State in the year 2110, was nearly 40,000. The number of students in the State in the year 2111, was nearly 40,000. The number of students in the State in the year 2112, was nearly 40,000. The number of students in